

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 9.

MAY 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

June 11th.—At half-past four o'clock the barometer stood at 25.077, attached thermometer 50 deg., detached thermometer 46 deg., giving for the elevation above the level of the sea 4864 feet. The morning is fine and pleasant, with a beautiful clear sky and a light breeze from the east. The wind soon changed to the west. We travelled 9½ miles in the forenoon, and halted for noon, latitude 42 deg. 51 min. 47 sec. Half a mile west of our halting place we crossed a small creek of roily water. Travelled in the afternoon 7½ miles, and encamped for the night. A short distance above us, two small companies which had passed us a few days before, were encamped; they were building a raft to cross at that place. The day before their teams took a fright by the running of a horse, upsetting two of their wagons; one woman and two children considerably injured, but no bones broken: some crockery, &c. destroyed.

June 12th.—At half-past five o'clock the barometer stood at 24.978, attached thermometer 51.5 deg., detached thermometer 47.5 deg. Calm and clear, with considerable dew. Travelled 7½ miles and halted for noon, latitude 42 deg. 51 min. 44 sec. In the afternoon travelled four miles, which brought us to the place where the Oregon road crosses the Platte, being 124 miles from Fort Laramie. The Platte at this place is usually forded, but now it is quite high. The channel has about 15 feet depth of water in it, and the water about 100 yards wide. Here we overtook one of the foremost companies of the Oregon emigrants. Three days before we had sent a small detachment of our camp in advance to this place; they arrived about four hours before any of the emigrants, and having a skiff of sole-leather, that would carry 1500 or 1800 pounds, they were employed to ferry them (the emigrants) over, carrying their goods in the skiff, and swimming the empty wagons, which were frequently whirled several times over by the force of the current. A few miles from this place the hunters had succeeded in killing a few buffalo, and some three or four grizly bears, which are quite numerous on the Black Hills. A range of these hills, running nearly east and west, lay to the south of us. To the summit of this range, south of the ferry, is 5½ miles in a straight line, as I determined by a trigonometrical measurement with the sextant. Its altitude, probably, is 1200 or 1500 feet above the North Fork. Large banks of snow are quite numerous near and on its summit.

June 13th.—It being Sunday we attended meeting, and much good instruction was given by several who addressed the people. The emigrants whom we crossed

over, pursued their journey this morning, and were followed a few hours afterwards by the company, who crossed about 11 miles below.

June 14th.—We commenced crossing to-day, carrying some of our empty wagons on light rafts made of pine poles, lashed together, and swimming others; but we found that the current was too rapid to swim wagons without injuring them, and were obliged to resort wholly to the slower process of rafting. We succeeded in getting over only 24 wagons during the day. Towards evening we were visited with a very heavy thunder shower from the west, accompanied with hail and a severe gale of wind, but no particular damage done, with the exception of wetting the contents of many wagons.

June 15th.—By a meridian observation of the sun, I determined the latitude to be 42 deg, 50 min. 18 sec. And at a quarter past one p.m. the barometer stood at 24.810, attached thermometer 78 deg. detached 77.5 deg. A high west wind renders crossing the river rather difficult. We tarried at this place until the morning of the 19th, during which time we made two large cotton wood canoes, and placing them parallel to each other, a few feet asunder, firmly pinned on cross pieces and flat slabs running lengthwise of the canoes, and having attached a rudder and oars, with a little iron work, we had a boat of sufficient strength to carry over the loaded wagons of the emigrants. In charge of this ferry boat, we left Capt. Groves with nine men, to ferry over the Oregon emigrants, who were daily arriving in small companies, and very anxious to be forwarded over without delay. From the mean of four observations taken on successive days with the barometer and thermometer, the height of this place above the sea level is 4858 feet: the barometric column during the time fluctuated nearly one half of an inch. These atmospheric disturbances has given rise to high winds from the west, which have blown for several days in succession. The nights have been sufficiently cold to produce, here and there, some frost upon those plants and vegetables, which are the best radiators of heat. By three separate observations, two with the circle and one with the sextant, all of which included thirty-one readings, the angular distance of the sun and moon was taken for the longitude. A great quantity of fish abound in a stream or creek that runs into the Platte from the right bank, but a short distance below the ferry. One man, with a hook, caught fifty in a short time; they would average about one pound each, the chief part of them resembling a herring in appearance.

June 19th.—Saturday morning we again resumed our journey, leaving ten men in charge of the ferry, who were instructed to come on with our next company, who were expected in a month or six weeks. In the meantime they were to take every precautionary measure to protect themselves, horses, and substance from Indian aggressions. We left the North Fork of the Platte at the ferry for the Sweet Water. For the first twelve miles there is no water, the next nine and a half miles brings us to the second watering place, but no grass of any consequence. We encamped here about sundown. On the north side of the road, and a short distance from it, is a dangerous miry place for cattle, the ground being covered to a considerable depth with saline efflorescences.

June 20th.—We started early this morning and travelled $3\frac{1}{2}$ miles, and halted for breakfast upon a clear stream of water and good grass. At eight o'clock the barometer stood at 24.452, attached thermometer 62 deg., detached thermometer 61 deg. A light breeze from the west, with a clear sky, renders the morning delightful. After breakfast we travelled about nine miles, and crossed over and passed by, four or five small streams of water, and halted for noon. In the afternoon crossed over a rapid stream about ten feet wide, with sufficient water to carry a flour mill. Towards evening, not finding grass for our animals, we turned off from the road about half a mile, and encamped about dark, near the bottoms of the stream last mentioned. We travelled $7\frac{1}{2}$ miles this afternoon. Capt. W. Woodruff and Mr. Brown left our camp on horseback, and went on in advance, and not returning we were somewhat uneasy about them.

June 21st.—We resumed our journey, and in a short time found ourselves in the neighbourhood of vast quantities of *Saleratus*; a number of bushels were gathered up by the camp, and said to be of a good quality. We travelled $7\frac{1}{2}$ miles this forenoon, which brought us to the right bank of the Sweet Water, about one mile be-

low "Rock Independance." 42 deg. 30 sec. 16 min. was the latitude about 1½ miles below this rock. A short distance above the rock we forded the Sweet Water, which here is about three feet deep and 70 feet wide. We travelled 7½ miles and encamped within a quarter of a mile of the upper end of Devil's Gate, upon the right bank of the Sweet Water. Observations were taken for the latitude and longitude.

June 22nd.—At 4 a.m. barometer stood at 24,250, attached thermometer 46 deg., detached thermometer 42 deg. The morning is calm and clear. Early this morning I visited the top of the Devil's Gate Rock, having with me my barometer and thermometer. By a barometrical measurement, the perpendicular walls were about 400 feet high above the river, which here cuts through a granite rock, forming a chasm about 900 or 1000 feet in length, and 130 feet in breadth. The rock upon the right bank runs back from the river about a quarter of a mile, and consists of alternated and perpendicular strata of gray granite and scoriated trap rock. I observed five alternate strata of trap rock trending to the north-east and south-west: these varied in breadth from one to five rods. The bed of the river in this chasm is nearly choked up by massive fragments of rock, which have been precipitated from above. About a quarter of a mile from the river, near the point of this granite hill, appeared some sandstone and conglomerate formations. We travelled ten miles and halted for noon, latitude 42 deg. 28 min. 25 sec. The mountainous aspect of the country is certainly very picturesque and beautiful. The valley of the Sweet Water varies in breadth from 5 to 8 or 10 miles, bounded upon the north and south by mountainous ridges, isolated hills, and ragged summits of massive granite, varying from 1200 to 2000 feet in height, those upon the southern boundary being the highest, and are partially covered with snow and well timbered with pine, while those on the north are entirely bare, with the exception of here and there an isolated pine or cedar in the clefts or benches of the hills. The river seems to hug the base of the hills on the north, and although its general course is to the east, its short and frequent meanderings give it a serpentine appearance; its average breadth is about 60 feet, its average depth about 4 feet, with a rapid current; its bottom consists of fine sand and gravel, while the bottom land for a few rods upon each bank generally affords sufficient grass for the emigrants; but the rest of the plain, for several miles in width, is of a sandy, barren, sterile aspect, with scarcely any vegetation but *artemesia* or wild sage, which seems here to flourish in great abundance, growing in places to the enormous size of 8 or 10 inches in diameter, and 8 or 10 feet in height. There is no timber upon the Sweet Water, and we are dependent altogether upon the drift wood, buffalo excrement, and *artemesia*, the latter burns extremely well, with a clear bright flame. In the afternoon I caught a glimpse of Wind river mountains, but the air was too smoky to discover anything but a faint blue outline. We passed over two or three small streams and encamped after having made 20½ miles over a sandy road which has made it quite laborious for our teams. Towards night, mosquitoes were very troublesome, but after sundown they soon dispersed, the air becoming too cold for them.

(To be continued.)

MINUTES OF THE GENERAL CONFERENCE, HELD AT THE GREAT SALT LAKE CITY.

(From the "Frontier Guardian.")

Deseret, 6th October, 1849.

PRESENT.

Of the first presidency—Brigham Young, Heber C. Kimball and Willard Richards. Patriarch—John Smith. Of the twelve apostles—P. P. Pratt, John Taylor, C. C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards. Of the presidency of the stake—Daniel Spencer and Willard Snow. Of the high council—Isaac Morley, Henry G. Sherwood, Eleazer Miller, Levi Jackman, John Vance, Titus Billings, E. D. Wooley, William W. Major, Ira Eldridge, and Elisha H. Groves. Presidency of the seventies—Levi W. Hancock, Zera Pulsipher and Je-

dediah M. Grant. High Priest's quorum—John Young, Reynolds Cahoon and George B. Wallace. Of the elders quorum—John Nebeker. Clerk of the conference—Thomas Bullock.

The conference was called to order by President Daniel Spencer, when the choir sung the Jubilee hymn; prayer by President H. C. Kimball; singing by the choir.

President H. C. Kimball then addressed the conference, and stated that there was much business to be done, which will be beneficial to all, and in which all are equally interested. We are all of the same family; we have one God and one Saviour, therefore the business interests every one: this ought to be thought of more than it is. We have espoused this cause to continue in it through life and through all eternity. This world is only my second estate, and if I continue faithful in it, it will be glory everlasting to all eternity. Read the works of Abraham on these matters. We want to feel for the welfare, not only of this people, but all of the inhabitants of the earth. Shall we debar one portion of the inhabitants of the world of what we have obtained? How should we feel if they had received it and would not commit it to us? We want this people to take an interest with us in bearing off the kingdom to all the nations of the earth. The time is come when some of the Twelve and others of the Elders will have to go. How do you feel on the subject, ye elders of Israel? You ought to have your hearts prepared and be ready to go; know ye not that God established this work by Joseph Smith, his Prophet, and shall we become like drones in the House of Israel? I say no. Let us arise and shake ourselves, and make our election sure.

Elder John Taylor then arose and said, we have met to confer together upon things pertaining to the kingdom of God, and shall have to attend to the interests of thousands who are not here. * * * There is something different in our religion to any other, for our covenants are all eternal—they all lay hold of eternity. Although our bodies may slumber in the grave, our spirits go into another existence, and we go to possess a glory that has been revealed to us: we have a knowledge pertaining to our children and our children's children, through worlds without end. If we have got to be kings and priests to the Most High God, we have to become rulers, and those who do not know how to rule will be in a poor place; they will be similar to Napoleon on the island of Elba, retaining his title as an emperor, but having no one to rule over. O ye elders of Israel! remember there are kings and priests now sitting on thrones, who, if they only knew, would be glad to exchange situations with you, and go and preach the gospel. I believe in a very short time the elders of Israel will come with their hats in hand (suiting the action to the word) to President Young, and want to go on missions, and I will say, sir, if you want fifty men to go now, they are on hand to go.

President Brigham Young gave some instructions about fixing the Bowery, &c., and said I feel happy for this shelter from the rays of the sun and the blasts of winter; I feel well in my mind, my heart is like the chariot of Aminadab, full of joy; I realize we ought to bear off the kingdom to the nations of the earth. This people, as a whole, are a good people, and I shall seek to do them good, and bring forth salvation to the whole House of Israel, for I want to see Zion built up.

The choir then sung a hymn, after which benediction was given by C. C. Rich. Adjourned for one hour.

At half-past one o'clock, p. m., conference met pursuant to adjournment, and opened in the usual manner.

President H. C. Kimball rose to present some items of business, the first of which is, to raise funds to bring the poor to this place. Most of you are aware of the covenant made by the Saints in the Temple in Nauvoo, that we would not cease our exertions until we had brought the poor to this valley, or those that wanted to come. We are here, and are healthy and have plenty to eat, drink and to do, and I prophesy you shall never have less while you live. Shall we fulfil that covenant, or shall we not? The vote was unanimous to fulfil that covenant. Now let every man and woman take hold, and do not send your agent to the states with less than ten thousand dollars, and then you will cause a day of rejoicing among the poor in Illinois.

It was moved that we raise a fund to bring the poor in to this place. Carried.

It was motioned that there be a committee of five appointed to raise funds to send

back to gather up the poor; carried.—That Willard Snow, John S. Fulmer, Lorenzo Snow, John D. Lee and Franklin D. Richards be that committee; carried.—That Edward Hunter carry the funds back to the States, buy cattle, take the oversight of the property, and bring the poor to this place; carried.—That Elders Amasa Lyman and Charles C. Rich be appointed to gather up funds in California, as agents for the perpetual fund; carried.—Elder John Taylor motioned, that the whole business pertaining to the Perpetual Emigrating Fund for the poor, be under the direction of the First Presidency; carried.—Moved that Elder Charles C. Rich, go on a mission to Western California and assist Elder Amasa Lyman in the duties of his office; to succeed Elder Lyman when he returns here; to receive tithing and donations in behalf of the church; and to perform all other duties as an Apostle of the Church of Jesus Christ of Latter-day Saints; carried.—Moved that Elder Addison Pratt, James Brown and Hiram H. Blackwell, go to the Society Islands to preach the gospel; carried.—Motioned that Lorenzo Snow and Joseph Toronto go on missions to Italy. That Erastus Snow and Peter Hanson, go on missions to Denmark. That Joseph W. Johnson and Joseph W. Young go on mission to England. That John Taylor go on a mission to France; that Curtis E. Bolton go with Elder Taylor on his mission to France, and that Francis M. Pomeroy go with Elder Rich on his mission to Western California. All carried unanimously.

President Young then remarked, that when the Twelve are abroad in any nation, they dictate the affairs of the Church there, the same as I do here. The enquiry may be made, can Lorenzo Snow dictate any where but in Italy? Yes—The Twelve dictate in all the world, and send Elders where they please, and as they deem wisdom. We have appointed Lorenzo and Erastus Snow, to certain missions, have they any right to go anywhere else? Yes; I wish they would open the door to every nation on the earth, and if an Apostle sees any one professing to be an Elder in the Church and bringing disgrace on the priesthood, he has authority to silence him, demand his license and cut him off from the Church.

Moved that Franklin D. Richards, Job Smith and Haden W. Church go on a mission to England; all carried unanimously. Moved that Isaac Morley, Charles Shumway and Seth Taft, be the men to take the Presidency of the settlement in the Sandpitch valley. Carried

President H. C. Kimball, then made some pointed remarks on the propriety of classifying the mechanics; and appointing every man to his own branch of business. Whereupon, it was resolved that Henry G. Sherwood build a glass factory in the valley, as soon as circumstances will admit.

Motioned that George B. Wallace and John S. Higbee take a mission to England; carried. Moved that John Pack go with Elder Taylor on his mission to France; carried.

Elder John Taylor then introduced the subject of organizing a carrying company, and moved that a company be organized to carry goods and merchandize from the Missouri River to this place; carried.

President Young proposed that a passenger train be started from here to the States, and "vice versa," forthwith. Adjourned, until to-morrow, at 10 A. M.

Sunday, Oct. 7th, 1849.—Conference met pursuant to adjournment, and opened as usual.

President Young called the congregation to order, and mentioned the different business to be brought before them, and rejoiced to meet with the Saints, and enjoy the society of a people who profess Christianity, and who are followers of the Lord Jesus Christ. I am thankful for this shelter from the rays of the Sun in summer, and a shelter from the inclemency and severity of the cold Winters that we have had hitherto.

On motion, President Brigham Young was sustained as the First President of the Church of Jesus Christ of Latter-day Saints by unanimous vote of Conference, and also, Heber C. Kimball as first, and Willard Richards as second Counsellors to President Young.

Motioned that John Smith be sustained as the Patriarch of the whole church; carried. That Willard Richards be sustained as Historian to the Church; carried. That Orson Hyde, be sustained as the President of the Quorum of the Twelve

Apostles; carried. Also, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards; carried. Motioned that John Young be sustained as the President of the High Priests' Quorum, and also, Reynolds Cahoon, as first and George B. Wallace as second counsellors; carried. Motioned that Joseph Young be sustained as the First President, Levi W. Hancock, second, Henry Herriman, third, Zera Pulsipher, fourth, Albert P. Rockwood, fifth, Benjamin S. Clapp, sixth, and Jedediah M. Grant, seventh, Presidents of the Quorum of Seventies; carried. Motioned that Daniel Spencer be sustained as President of this stake of Zion, and David Fulmer as his first, and Willard Snow as his second Counsellors; carried.

President Young then said, that as Isaac Morley is appointed to go and preside over the settlement in Sandpitch valley, it will be necessary to appoint another President in his stead; and as Elder Sherwood is the oldest member of the High Council, he is now nominated to fill that office.

On motion, Henry G. Sherwood was appointed President of the High Council; carried. On motion, Edwin D. Wooley was appointed a member of that Council, and also, William W. Major, John Vance, Ira Eldridge, Levi Jackman, Eleazer Miller, Elisha H. Groves, Lewis Abbott, Heman Hyde, and John Kempton. On motion, Newel K. Whitney was sustained as Presiding Bishop; and John Nebeker President of the Elders' Quorum, and Joseph Harker President of the Priests' Quorum.

Presidents Young and Kimball made some remarks on the duties of Teachers, showing their right and duty to teach, and watch over all Saints, in their several wards, High Priests not excepted.

It was moved that we lay off a city in Capt. Brown's neighborhood; carried. And also lay off a city in the Utah valley; carried. Also, that we make a settlement in Sandpitch valley and lay off a city; carried. Motioned that John E. Foss-green take a mission to Sweden; carried. Motioned that all the Bishops attend to administering the Sacrament this afternoon; carried. Choir sung a hymn, and adjourned for one hour.

Oct. 7th, 2 o'clock, P. M.—Conference assembled, and opened as usual, when the several Bishops proceeded to administer the Sacrament.

Elder Parley P. Pratt related his experience at the commencement of the work, and the time when the Prophet Joseph Smith stood up in the midst of the congregation, and by revelation, pointed out each individual to be ordained to the Melchisedec Priesthood; and also related a miraculous case of healing a woman, who was near her death. He then delivered a discourse on the subject of tithing: said he, the principle of tithing is not peculiar to this church or people—it is as old as the Bible. We see it illustrated in Abram's day, for when he held the power of the Kingdom of God, Abram paid one-tenth of all he possessed. Where is there a Latter-day Saint who does not know, and understand, that it is by the power of the Melchisedec Priesthood that we receive forgiveness, justification, and eternal life. To fulfil the law of tithing, a man should make out and lay before the Bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principal once, he has no occasion to tithe again, but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, money, goods, and trade; and whatever use we put it to, it is still our own for the Lord does not carry it away with Him to Heaven. We have to establish the Government of God on earth, and that requires means, and a knowledge how to use it, and to have every thing written on "Holiness to the Lord." Let God have what is His, and every thing be under the control of the Lord, and not Cæsar, or the world. If the people do not hold themselves responsible to help to carry off the Kingdom of God, how do you expect we can do it ourselves. The Twelve and the Elders are all minute men, and that is what makes us different to the rest of the world.

Elders Erastus Snow and John Taylor on same subject. It was moved that Jacob Gates go on a mission to England; carried. Elder Parley P. Pratt then moved that this Conference adjourn to the 6th of April next, at 10 o'clock, a. m., to meet in this place; carried. Choir then sung the Doxology, and were dismissed with Benediction by Willard Snow. President Brigham Young then blessed the peo-

ple in the name of the Lord, when they separated rejoicing in the Lord for His many mercies, that He has extended to His Saints, and for the happy and glorious Conference that they had been privileged in attending.

THOMAS BULLOCK,
Clerk of Conference.

Eight o'clock, P. M.—The brethren who had been appointed to go on missions, were called together in the evening for the purpose of receiving instructions, &c. whereupon the First Presidency proceeded to lay their hands on the Quorum of the Twelve and set them apart for their respective missions.

The Twelve then laid their hands on the Elders who had been appointed missions to the different nations of the earth, and set them apart, predicting their success, and the remarkable scenes that will transpire during their absence from their families. A joyful meeting was continued until twenty minutes past ten, when the meeting dismissed all, enjoying the peaceable influence of the Spirit of God, and filled with faith that the Lord God of Israel will speedily work a great and glorious work on the earth.

THOMAS BULLOCK, Clerk.

ELDER FRANKLIN D. RICHARDS' EPISTOLARY ADDRESS TO THE EUROPEAN SAINTS.

Beloved in the Lord,—Having been called and set apart to labor in this portion of the earth in connexion with Elder Pratt, the following letter of appointment from the First Presidency is inserted here, that the spirit and intent thereof may be more generally understood by all concerned.

"To all persons to whom this letter shall come, Greeting :

"Know ye that the bearer Franklin D. Richards, a true and faithful brother and elder in Israel, and member of the quorum of the Twelve Apostles for the last days; has been appointed and delegated, by the authorities of the Church of Jesus Christ of Latter-day Saints, in general conference, at this day and place assembled, on a mission to England. To counsel with Elder Orson Pratt, on all the affairs of the British Islands. To preach the gospel of Jesus Christ and administer in all the ordinances thereof pertaining to his mission, under the presidency of the church there; and in connexion with the brethren of his quorum to preside over all the affairs of the church in all the world; and he is authorized to collect Tithing, and to receive donations for the Perpetual Fund for the gathering of the poor Saints; and we call upon all Saints and upon the inhabitants of the earth, to receive our beloved brother Richards, as a messenger of the living God; offering life and salvation to men; and inasmuch as you shall give heed to his teachings and counsel, and assist him on his journey and mission, you shall in nowise lose your reward; and we pray God the eternal Father to bless brother Richards abundantly in all things, and those who shall receive him or minister unto his wants, in the name of Jesus Christ. Amen.

Signed and sealed at Great Salt Lake City, State of Deseret, North America, this 6th day of October, A.D. 1849.

L. S.	BRIGHAM YOUNG,	} Presidency of the Church of Jesus Christ of Latter-day Saints.
	HEBER C. KIMBALL,	
	WILLARD RICHARDS,	
	THOMAS BULLOCK, Clerk."	

Since my departure from the British Islands with a company of Saints on board the "Carnatic," in February 1847, I have occupied the time chiefly in going to, and accompanying my family with a camp of the Saints from Winter Quarters to the Great Salt Lake Valley. In performing those physical labors by which building, fencing, ploughing, sowing, irrigating, and the general variety of handiwork attendant upon founding a new settlement in a remote part of the American wilderness is accomplished. Also in deliberative counsel with my brethren of the holy priesthood have contemplated the establishment of Zion, and the interests of her children in all the world. Since the 19th of October last, I have (with others of the brethren now arrived,) accomplished a journey of near one-third the circumference of the earth during the most unfavourable portion of the year, through hundreds of miles of snow

on the vast plains, deep and almost impassible mud through a portion of the United States, as well as squalls, gales, and hurricanes on the sea. Thanks and praise to Almighty God, through His tender mercy and great salvation we are safely landed on your shores, and our joy is greatly increased to learn of the increasing glory of His work in this realm. Those of the Saints, who are familiar with the situation of the church in Britain, as it was in the autumn of 1846, cannot but contemplate the contrast with inexpressible delight, and whole-souled thanksgiving: behold what hath God wrought! This great fact most abundantly declares the wisdom and goodness of those men who have been, and are your presidents; therefore, let both Saints and officers yield diligent obedience to their precious instructions though they are absent, and so shall you continue to prosper.

The magnitude and power of the work of God in Great Britain, impresses your humble servant with a lively sense of his incompetency to render efficient service thereto, unless greatly aided by the enlightening influences of the Holy Spirit. This sense of inability is greatly increased by his proximity to our luminous president, Orson Pratt, whose years of experience in the most holy priesthood,—who has so liberally shared the personal instructions of the Prophet Joseph, and whose diligence in “seeking words of wisdom out of the best books, both by study and by faith,” together with a life of rectitude harmonious with the principles of his faith, have so eminently qualified him to *gauge* the false philosophy of the day, and exhibit its deficiencies in the full light of eternal truth. The divine philosophy, that shines forth through the pages of the STAR from his pen, will reach the eyes, ears, and hearts, of many a Nicodemus, that would not openly hear the truth declared, and will create misgivings, which will result in schisms among theologians and philosophers in high places. Every division created in error’s ranks, is relative strength added to the power of truth. Let the Saints be diligent in giving these *silent* preachers missions among all classes of the people. Peculiarly blessed are those who see, hear and handle, the words of life in this propitious season of God’s favor. But infinitely blessed are those who receive the same into good, honest hearts, and cultivate them with the prayer of faith, and all good works, unto the end: such shall never fail.

By the letter of the First Presidency to President Orson Pratt, which is contained in this number of the STAR, the Saints are reminded of the *existence, nature and object*, of the “PERPETUAL EMIGRATION FUND.”

It will be borne in mind, that this fund is not designed as a substitute for tithing; neither to form any part or parcel thereof. The tithing, is a law to the Saints only; but this fund is to be increased by the voluntary donations of all persons disposed, whose names and amounts will be entered in a book, and preserved in the archives of the church, until the day when men shall be judged according to the deeds done in the body, out of the books which will be opened.

This fund is to be *perpetual*, and will continue to increase, and not diminish, so long as there shall be a poor Saint upon the face of the earth unable to gather to Zion.

It is an *Emigrating Fund*, and cannot be appropriated to any other use than the *gathering* of the faithful, and will be subject to the special direction and appropriation of the First Presidency. For further explanation of the general policy adopted in the use of these means, the readers of the STAR are referred to the General Epistle, and letter to Elder Hyde contained in last number, (No. 8,) which the Saints will do well to examine carefully. The presidents of the various conferences and branches will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all. We call upon all of every degree, who wish to see Zion established upon such a basis that she can manufacture the articles of her own consumption, independent of turbulent and dissolving nations; all who wish the poor employment and liberal reward; all who wish to see the cities and temples of Zion erecting, and the desolate places made beautiful for a refuge in the hour of God’s judgments; yes, all who wish for deliverance from the plagues of Babylon, and eternal life in the kingdom and glory of God, are invited to donate according to their means, and the liberality of their minds. When the creation of this fund was proposed to the Saints in the valley, it met with the fullest responses of their souls; and although they had been for years with no certain abiding place, driven, smitten, and peeled by their enemies, numbers of them voluntarily contributed by hundreds, by

fifties, and by twenty-fives; few of the males offering less than one guinea. The sisters were also forward to emulate the deeds of their worthy husbands.

Hark! a voice from the mountains of Zion is sounding,
A voice, still and small, from the sides of the north,
Full of pure, saintly love, and charity, abounding—
Sent forth to the poor, humble, meek of the earth.

First, to those who have toiled, Joseph's city to build;
To rear up the Temple, and then could not come;
Still behind, patient toiling, just escaped being killed—
Brother Hunter, go seek them, and bring *them* first home.

Here, the Lord gives us rest, in this land 'bove all others—
Hid for generations, till His people came forth;
Go, tell it, rejoicing, to all faithful brothers—
Bless'd are the meek, they shall inherit the earth.

Then, abroad to the nations, whom God hath his eye on—
That proud aristocrats have crushed to the earth;
We'll send forth and rescue from the jaws of the lion,
The willing and obedient, with sounds of great mirth.

The dispensation of the fulness of times, is a dispensation in which all are to be gathered together in one which are in Christ; and from henceforth it will be, with the people of God, more emphatically a day of gathering than hitherto. The Lord has, in everlasting kindness, planted His people where they do not toil with the implement of their labour in one hand, and the weapon of their defence in the other. *There*, they rest from all fear of their enemies. *There*, the Lord blesses them with health in their persons, and with His Holy Spirit in their joyous, thankful worship of His name. He has also given them of the gold of the earth. He has crowned their labours with success, and made the desolate barren place to yield its strength after the rest of ages, and the wants of His people are *well supplied* with the varied bounties of the earth. He has also put it into the hearts of men to bring their merchandise from afar, and seek out His people, that they may exchange goods for their gold till all are *comfortably and pleasantly clad*. Indeed, never were His people in this dispensation so well supplied with *all these things* as at the present. What, then, is most requisite for the furtherance of the work? The hand of industry, the diligent obedient poor, the artisan, the mechanic and the operative in all the branches of business necessary to supply the wants of a great and growing community; that the revelation may be fulfilled, and the Saints use those things which are "the beauty of their own hands make."

For the best accommodation of all who wish to aid in this good work, I propose the following method. Let the president of each branch appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the *full name* of each donor, and the name of the branch and conference in which they reside. Let each president of conference appoint a trust-worthy man to receive these donations, names, &c. from each branch, and arrange the same in proper order, that as often as once in three months, or whenever they may be called for by President Pratt or myself, the same may be forthcoming without delay. The presidents of branches and conferences will select such men as their respective branches and conferences will be responsible for, in like manner as for their book and STAR agents, for we cannot enter upon the books what we do not receive. This arrangement is for the benefit of those who may wish to make small payments monthly, semi-monthly, or weekly, and to save the needless expense of many post orders. Any persons so disposed can forward their subscriptions directly to this office by post, or bank orders, all which will be made payable to Orson Pratt as usual, and accompanied with the full names of the person or persons donating them, with the name of their branch and conference.

It is confidently expected a great and good work will be done through this fund in the work of emigration. If the Saints in Britain embrace the subject with the warmth and cordiality of the Saints in America, soon will be seen such a work of gathering as has never been witnessed on the earth since the days of Adam.

Already three of the Twelve, and other elders, are on their way to France, Italy, and Denmark, to kindle the flame of the love of God in the hearts of Israel scattered

there. Soon we shall hear the sound of joy and gladness echoing from the continent in happy responses of praise to Zion's King, for sending them the messengers of life and salvation. Ship loads of Saints will, ere long, depart from their shores to mingle with us and those already there, in common exertion to build up the waste places of many generations, and cause the fat valleys of Ephraim to abound with the habitations of the righteous.

O then, spread abroad the knowledge of God, all ye His Saints. His elders, cry aloud and spare not. Tell the poor and meek of His people to lift up their heads and rejoice, for their redemption draweth nigh and their salvation is *nearer* than when they believed. Let them be wisely diligent to warn their neighbours by precept and example: this is their most certain method of securing a safe passage to Zion, and an everlasting inheritance when there. My brethren, be not of a doubtful heart, but wait upon the Lord often with the prayer of faith, and he will give you abundantly of His Spirit, and crown your labours with unexpected success, even though you should quadruple your faith and works as well as number of STARS. The honest in heart perish for lack of knowledge.

The volcanic influences of civil revolution, which have decapitated certain monarchies on the continent, have approached the very portals of the British domicile, and its inmates have been infected with this popular spirit of the times; but by the will of God thus far and no farther could it approach, until the messengers of mercy should gather out those of like precious faith with Lot, and hasten them to the mountains. If the Saints and elders will diligently warn the people, and prepare themselves to gather without needless delay, the Lord will still stay His judgments in measure, till His people are gone out.

The deep toned influence of divine truth, as it spreads with irresistible sway among these Islands, is not only a source of great joy and strength to such as participate in its diffusion here, but is observed with the most lively feelings of gratitude and pleasure by the Saints in the valley; it adds life, spirit, and power to the councils of the Priesthood there, who, from the heights of the mountains, watch the conquests of the army of Truth with inexpressible delight. Let us then, while distraction is daily increasing in the ranks of Anti-Christ, boldly fight a good battle, "toe to toe" and hilt to hilt; and, with the sword of the Spirit, follow up and take possession as the invader reluctantly recedes from a long-possessed but unrighteous domain.

My brethren of the Priesthood in Britain, what encouragements are placed before us in the promises of Jesus Christ. Yet a little while, and those who have proved themselves faithful and skilful in building up churches and conferences, will be engaged in building cities and temples unto the Most High God, abroad upon the face of the land of Zion. There will you be entrusted with the keys of the Priesthood for the ministry of the ordinances of endless life;—to prepare your fellow-men for the coming of Christ—for the resurrection of their dead who sleep in Him; and the reign of everlasting righteousness. What integrity of soul, what fidelity of purpose, should the ministers of Christ observe, with an eye single to the interests of His kingdom; then, if the righteousness thereof has been obtained, the "*all things*" will not be wanting; but the King will say, thou hast been faithful over that which was entrusted to thee, enter into my joy, and rule over two, five, or ten cities.

In taking my place in this important field of labour, in Elder Pratt's absence, I shall seek to do all things, as nearly as possible, as he would if he were present himself. Our callings and ordinations are similar,—we are directed and instructed, I humbly trust, by the same spirit, and by it we shall be led to mind the same things; for the watchmen "see eye to eye" while the Lord is bringing again Zion. I hope to participate in your confidence and prayers, that while I may with fixed purpose of heart seek to do my master's will, I may be delivered from the evils which are in the world, and be qualified of God on every occasion to do the good, acceptable, and perfect will of the Lord, whether in word or work; and may peace, salvation, and power, be greatly multiplied to the faithful in every place, through the knowledge of the Lord Jesus Christ.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool, April 10th, 1850.

P.S.—The congregations of the Saints in St. Louis and New Orleans number about three thousand, and under the presidency of their excellent pastors continue

ardent in the spirit of the work, calculating to gather to the valley and Bluffs almost entirely this season. The promptitude and energy manifested by Elders Felt and McKenzie, together with the Saints under their charge, in forwarding the different European missions, emulated worthily the spirit of the valley, and will long be remembered with grateful acknowledgements by those who shared their generous aid.

F. D. RICHARDS.

The Latter-day Saints' Millennial Star.

MAY 1, 1850.

President Orson Pratt arrived in Boston on Saturday, the 23rd of March, in good health, after a safe but stormy passage.

Elder Franklin D. Richards, one of the quorum of the twelve apostles, arrived in Liverpool on Friday, the 29th of March, in good health, per ship "Thomas," which sailed from New Orleans, February 13th, 1850. We hail Elder Richards with delight, and participate largely in the general joy, that his safe arrival in this land will create in the hearts of the Saints, especially those who had the pleasure of his acquaintance during his former labours in this country. It will be perceived by referring to the STAR of March 15th, that Elder Richards is appointed to the presidency of the church in the British Isles, during the absence of Elder Pratt.

ARRIVALS.—The following brethren arrived in Liverpool on Saturday, the 8th of April, from New Orleans, per ship "Maine," in good health, viz, Peter Hanson, (seventy,) one of the mission to Denmark, and Joseph Toronto, (seventy,) one of the mission to Italy; also John S. Higbee and Joseph W. Johnson, high priests; Jacob Gates and Alonzo Le Baron, presidents of seventies; with Joseph W. Young and Job Smith, members of the quorum of seventies, on missions to the British Isles. It is with the greatest pleasure that we announce the arrival of these brethren, and anticipate a great impetus being given to the work of God in these lands through their labours.

We published in last number, a summary of the business transacted at the general conference held in the Great Salt Lake City, October 6th, 1849. Deeming it unnecessary to publish the minutes of the conference in full, from the fact of their coming to hand at so late a date, that almost all they contained had been published before in letters received from the west, and the remainder, in the general epistle of the first presidency; but, after more mature consideration, we have concluded to publish them in this number. As they must be considered as the foundation of all that has been published concerning the various matters therein recorded, it is highly important they should be given to the Saints in this land *verbatim*.

TO THE PRESIDENTS OF CONFERENCES.—It will be seen by referring to the minutes of the Special General Conference, held in Liverpool, January 5th, as reported in STAR, No. 2, that a resolution was then made, "that presidents of conferences send in to Elder Pratt, twice a year, a correct representation of the conferences over which they preside, so that the reports will arrive in Liverpool fourteen days prior to the 1st of January and 1st of July." But in consequence of the contemplated increased issue of the STAR to 20,000 copies on the 1st of June, we must request the presidents to favour us with the reports twenty-one days before the 1st of July.

The report should be given by all the conferences from the date of the representation in STAR No. 1, up to the 1st of June.

We shall not require the two items, "removed by letter," "received by letter."

The report should contain the following items: Number of Branches, High Priests, Elders, Priests, Teachers, Deacons, Excommunicated, Dead, Emigrated, Baptised. Total number of Members, Name of President, Name of Secretary. Let the total number of members, *in all cases*, include the officers and scattered members. Let the president of each conference see that the report be forthcoming by the appointed time, as we do not wish to be again under the necessity of giving an incomplete report.

The following conferences have not yet signified their intention of quadrupling their subscription to the STAR, viz: Preston, Herefordshire, Bradford, Leicestershire, and South Conference. With the 11th number, we shall commence the increased issue, and as there will not be a greater number issued than subscribed for, it will be well for those conferences to send in their reports soon, if they wish the STAR at a penny.

The following conferences have not quadrupled their subscription, viz: South Wales, Southampton, Hull, Isle of Man, Worcestershire, Staffordshire, Cheltenham, and Channel Islands. These conferences can easily ascertain when they have ordered four times their usual subscription, by referring to their bills for STAR, No. 4. We will endeavour, hereafter, to dispatch the STARS from this office eight or ten days before the date of issue; and it is expected that the general book agents will be prompt in distributing them to the sub-agents, so that they may be had in all the branches, ready for distribution, by the date upon which they purport to be issued.

The ship *Argo*, which sailed from this port on the 10th of January last, arrived at New Orleans on the 8th of March. The Saints were all well, and in good spirits.

ARRIVAL.—Elder Erastus Snow, one of the quorum of the Twelve Apostles, arrived in Liverpool per steamer "Niagara," on the morning of the 16th of April, in excellent health. Brother Snow is on his way to Denmark, to open up the gospel of the kingdom in that and adjacent countries. Our heart swells with gratitude to the giver of all good, when we see Zion's chosen sons going forth with speed to bear the glad tidings of salvation to the nations of the earth. May the Lord abundantly bless brother Snow, and his companions in the good work.

APPOINTMENTS.

The following appointments were made by President Pratt, before his departure for America, in view of the anticipated arrival of these brethren, except that of Alonzo Le Baron, who will fill the appointment made for Elder Levi Stewart. Elder Taylor was in an error in supposing that Elder Stewart was appointed on a mission to England, as such was not the case.

Elder John S. Higbee, is appointed to labour in the Carlisle conference, under the counsel of Elder William Speakman.

Elder Joseph W. Johnson, to labour in the Bedfordshire conference, under the counsel of Elder John Spiers.

Elder Jacob Gates, to labour in the Derby and Leicestershire conferences, under the counsel of Elder Lewis Robbins.

Elder Alonzo Le Baron, to labour in the Warwickshire conference, under the counsel of Elder Alfred Cordon.

Elder Joseph W. Young, to labour in the Manchester conference, under the counsel of Elder William Gibson.

Elder Job Smith, to labour in the Norwich conference, under the counsel of his father, Elder Thomas Smith.

It is hoped that the Saints will uphold these brethren by their faith, prayers, and means. The hands of the presidents of these conferences will be greatly strengthened by the co-operation of these brethren, and it is expected that through their united efforts, great good will be done.

FRANKLIN D. RICHARDS.

LETTERS TO THE EDITOR.

Great Salt Lake City, October 14, 1849.

To Elder Orson Pratt,—Dear Brother,—You will learn from our General Epistle, the principal events occurring with us, but we have thought proper to write you, more particularly in relation to some matters of general interest, in an especial manner, the Perpetual Emigration Fund for the poor Saints. This fund, we wish all to understand, is *perpetual*, and in order to be kept good, will need constant accessions. To further this end, we expect all who are benefited by its operations, will be willing to reimburse that amount as soon as they are able, facilities for which will very soon after their arrival here, present themselves in the shape of public works; donations will also continue to be taken from all parts of the world, and expended for the gathering of the poor Saints. This is no Joint Stock Company arrangement, but free donations. Your office in Liverpool is the place of deposit for all funds received, either for this or the tithing funds, for all Europe, and you will not pay out only upon our order, and to such persons as we shall direct. We wish to have machinery of all kinds introduced in these vallies as soon as practicable. If you commence operations now, before you can get men to engage in the business, the material for cotton and woollen factories will be produced. Our settlements another season, will extend over the rim of the basin, where we can raise the cotton, the sugar cane, rice, &c. Therefore, if you can find those who will engage in manufacturing cloth for this market in the valley, we want you should let these cotton factory proprietors, operatives, and all, with all the necessary fixtures, come to this place. We have a carrying company started, who will accommodate all emigrants to this place with passage and freight from Missouri river; they need not be obliged under this arrangement to buy oxen and wagons when they arrive there, and can be immediately transported through the entire route. We have considered it policy for us to collect tithing in money, instead of labor, as heretofore, therefore we employ constant hands upon our public works, and pay them the money, or such things as they need for themselves and families. We therefore have appointed Joseph L. Heywood and Edwin D. Wooley our agents to go east, and purchase such things as we need to supply our public works with, such as are necessary: such as glass, nails, paints, &c., and furnish workmen; these agents will probably call upon you from Boston for funds, if they should, you will send them accordingly. It is distinctly understood that these arrangements are entirely disconnected with the Perpetual Emigrating Fund; that, is sacred to its proper use in gathering the poor Saints. Our policy is, to do our own work, make our own goods as soon as possible, therefore do all you can to further the emigration of artisans and mechanics of all kinds; also continue to collect tithing.

Our beloved brother Franklin D. Richards, who is appointed to go on a mission to England, will co-operate with you, and give you more particular items, policy, &c.

With sentiments of the highest esteem, love, and kindness, we remain your brethren in the new and everlasting covenant

BRIGHAM YOUNG.

P. S. We want a company of Woollen Manufacturers to come with machinery, and take our wool from the sheep, and convert it into the best clothes—and the wool is ready. We want a company of Cotton Manufacturers, who will convert cotton into cloth and calico, &c., and we will raise the cotton before the machinery can be ready. We want a company of Potters, we need them, the clay is ready, and dishes wanted. Send a company of each, if possible, next spring. Silk manufacturers and all others will follow in rapid succession. We want some men to start a furnace forthwith, the coal, iron, and moulders are waiting.

B. Y.

AN EXAMPLE OF CHRISTIAN INTOLERANCE.

Chesterfield, March 18th, 1850.

Dear Brother Pratt,—I take the liberty of dropping a few lines to give you an account of a scene that has occurred at Brampton near Chesterfield. I have read of the Reverends of the present day refusing to marry unsprinkled adults, or read-

ing the burial service over unsprinkled infants, but never till now have I known of a case where the burial service was objected to being read on the ground that the deceased was a Latter-day Saint; but this has really occurred in Brampton. A young woman belonging to our church dying, application was made by her friends to the authorities of the Church of England for her interment. A day or two afterwards, the minister called upon the mother of the deceased, a poor widow, and very conscientiously told her that he could not inter her daughter in his churchyard, in consequence of her having belonged to the Latter-day Saints; but if she would get her buried elsewhere, he would pay the fees. After remonstrating with him for some time, he left the house, telling the poor widow he would write to the Bishop upon the subject. The circumstance caused quite a sensation in Brampton and vicinity, and the Rev. Gent. soon found that he was compelled to bury her by the laws of the land, yet his real intention was unknown to the friends of the deceased. On Sunday March 10th, the day fixed for the interment, hundreds congregated together to witness the scene. When the procession arrived at the church, they were forbidden to enter till a protest had been read by the incumbent of the church against the use of the burial service being used in the interment of any Latter-day Saint. Immediately after our arrival the Rev. Gent. made his appearance in canonicals, and read his protest, which in substance was as follows:—"In the name of God, I, John Berridge Jebb, incumbent of St. Thomas, Brampton, do hereby protest against the use of the burial service used by the Church of England over any member of the community called Latter-day Saints or Mormons; and were I not in this case compelled by the laws of the land, I would not thus knowingly injure my feelings and do such violence to my conscience; and I hereby declare that I will not, in future, knowingly inter within the limits of my churchyard, any member of the said society, and thus knowingly injure my feelings. This is my protest." We were then permitted to enter with the corpse, and the service was performed by the curate, to the great annoyance of the pious incumbent of the aforesaid church. If you think this worthy of a place in the STAR it is at your disposal.

I remain your brother in the gospel,

J. T. HARDY.

We will take this opportunity to inform the Rev. Mr. Jebb and his compeers, that the Latter-day Saints do not feel themselves under the least obligation to them for repeating the "service for the dead," over the body of a Latter-day Saint; nor do we feel to object to its being done; for we are well assured, that it will neither benefit nor injure the deceased. All we ask, is the privilege of burying our dead in places where the bodies are the *least* likely to be disturbed. It is truly a choice between two evils; for the ground that is *professedly* consecrated as a resting place for the dead, is not, at all times, exempt from the rude grasp of the most *disgusting* avarice.—EDITOR.

A CASE OF MIRACULOUS HEALING.

Dundee, Feb. 8, 1850.

Dear Brother Pratt,—If you deem the following worthy of a place in the columns of the STAR, it is at your disposal. I have a girl, aged three years who had for eighteen months been severely afflicted with convulsive fits, to the loss of all the powers of body, and even the mind seemed in the thralldom of some great power. I had tried the wisdom of the faculty but without effect, until the child was fearful to behold, almost in continual convulsions by night and day. On the 25th of December last, Elder Hugh Findlay called and anointed her with oil in the name of the Lord, and prayed over her, and from that day until now she has never had a fit, but has increased daily in strength of body and mind. These facts are known to many not belonging to our church, and for the truth of which, witness our hands,

JAMES DAVIDSON.
MARIA DAVIDSON.
HUGH FINDLAY.

MIRACULOUS HEALING BY BAPTISM.

Wolverhampton, January 29, 1850.

Dear beloved Pratt,—Having observed the many and interesting accounts of cases of healing, which from time to time have been inserted in the *STAR*, I send you the following :—

Sister Mary Bolland, aged 25, and residing in Pool Street, Wolverhampton, had suffered severely from a rupture ever since her confinement in the Autumn of 1847, until her baptism by Elder Richard Ramsell, on the 7th of December, 1849. She had, up to the time of her baptism, been accustomed to wear a truss, or some such instrument, whereby she was enabled to get about with safety, but this she took off before she entered the water, and has ever since dispensed with it entirely, having been perfectly healed in the act of baptism; in testimony of this the undersigned witnesses subscribe their names, at the same time expressing their gratitude to Almighty God, for this and the many other manifestations of His goodness which we all from time to time experience.

Yours, &c.,
JAMES BELL.

Witnesses,

MARY BOLLAND.
SARAH HUTCHENCE.
OLIVIA SATERS.

ONE OF THE SIGNS OF THE TIMES.—The following is taken from the "*British Banner*" of April 4th, 1850.—*Rebuilding of the Temple of Jerusalem*.—It is stated that the Jews have obtained a firman from the Porte, granting them permission to build a temple on Mount Zion. The projected edifice is to equal Solomon's temple in magnificence. Millions of money are said to have been collected for this purpose in America alone.

TO ELDER FRANKLIN D. RICHARDS.

BY MISS E. R. SNOW.

Thrice welcome, herald of eternal truth !
Glad tidings of salvation, you in youth
Have borne to thousands o'er the watery main ;
And now we hail you in our midst again—
With interest hear you of the welfare tell
Of our dear brethren, who in Britain dwell.
What keen sensations must have fill'd your heart
When duty's unction prompted you to part
With those whose welfare with your pulses join'd,
And whose existence with your own entwined,
Exposed to cruel suffering in a land
Where persecution held a reeking hand !
Forsaking all, with Godlike fix'd intent
To Europe's shore for Zion's sake you went ;
The heav'ns, with approbative whispers, bless
With constant favor, constant faithfulness.
And you were crown'd with blessings not a few—
The Saints in Europe love and bless you too ;
But Scotland, seem'd your labors most to share,
And friendship wove for you, bright garlands there ;
And now your heart's warm (warm) pulses fondly twine
Around the motto of their royal line,
Th' insignia which their own brave fathers had—
The thistled bonnet and the tartan plaid.
Back to their banks and braes and highland dells—
Their spiral cities and their moss-grown cells—
The land o'er which bold Genius' Goddess yearns,—
Sir Walter's birth-place, and the home of Burns ;